that by which the image was at first produced. He conceives that the universe is, in every part of it, supported in a similar way by a continual succession of acts of the Divine will, and these not differing from that which at first caused the world to spring into existence. Now, it may be safely said of this theory that it cannot be disproved. No one will affirm that an everywhere present and an almighty God could not conduct his administration on such a plan. Several considerations may be urged in support of it Had God not seen fit to proceed by general laws in the government of the world, it would have been acknowledged that every separate event required a separate operation of the Divine will. And why, it may be asked, when God sees fit, for beneficent reasons, to act otherwise, should it ever be supposed that such Divine agency is not equally needed ? It would be required, as is acknowledged, in an irregular system— and why should it not be held as necessary in the systematic mode of Divine government actually employed ?

But if the view cannot be disproved, it may be doubted whether it can be proved by conclusive evidence. The human mind is discussing subjects beyond its capacity, when determining the precise causal connexion of God, as the first cause, with the second causes which he hath ordained. Unsolved and unsolvable questions present themselves when we push our inquiries beyond a certain limit. How does He inhabit all space ?—how does He inhabit the same space which seems to be filled with matter ?—what is the precise nature of the Divine volitions ?—what, in particular, is the nature of the continual acts of the will by which, according to Edwards, the universe is sustained in every part of it ? These inquiries carry us into depths into which the schoolmen would have rushed with eagerness, to swim or sink to no purpose, but which we have truly no sounding-lines

to fathom.

We are satisfied if the Epicurean view of Deity, inactive and unconcerned, be discarded, and when it in acknowledged that God is ever active, and benevolent in his activity; ever benevolent, and active in his benevolence; in all places and at all times the Guardian of all his creatures., and the Inspector of all their actions.